

अस्मा इदु सर्तिमिव श्रवस्येन्द्रायार्क जुह्वाः३ समञ्जे ।

वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥ ५ ॥

I, for gaining corn and frame with my tongue pronounce the prayer to exalt him, this Almighty God who is brave, benevolent, praiseworthy and dissipator of the group o; worldly objects (in the time of dissolution) as people yoke the horse.

अस्मा इदु त्वष्टा तक्षद् वज्रं स्वर्पस्तमं स्वयं३ रणाय ।

वृत्रस्य चिद् विदद् येन मर्मं तुजन्नीशानस्तुजत ।

किंयेधाः

॥ ६ ॥

For this Almighty Divinity alone Tvastar, the sun, for fitting the battle sharpens or fashions inflaming and most effective thunder through which destructive one becoming powerful and possessing various strength piercing the vital part of *Vritya* the cloud and obtain rain

अस्येदु मातुः सर्वनेषु सद्यो महः पितुं पपिवांचावन्ना ।

मुपायद् विष्णुः पचतं सहीयान् विध्यद् वराहं

तिरो अद्रिमस्ता

॥ ७ ॥

Only under this creating powers 'of God's operations the sun always drinking great powerful drink of herbs and the nice corns and stealing the substances under process of ripening, becoming powerful and hurling the thunder-bolt pierces through the *Varahi*, cloud whose feeder is water.

अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।

परि द्यावापृथिवी जम्भ उर्वी नास्य

ते महिमानं परि हः

॥ ८ ॥

Verily these Vedic speeches or verses which preserve the mysterious knowledge spread the praise for Almighty God in the matter of the slaughter of the clouds. He, the Almighty Lord has encompassed the vast heavn and the earth and these two can not exceed the greatness of this Lord.

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।

स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो

ववक्षे रणाय

॥ ९ ॥

His magnitude surpasses the magnitude of heaven, earth and middle region. The supreme Almighty God being praised by all like a good hero who has good foe-man for encounter, brings every thing in His control (DAME)

अस्येदेव शर्वसा शुषन्तं वि वृश्चद् वज्रेण वृत्रमिन्द्रः ।

गा न त्राणा अवनीरमुञ्चदभि श्रवो

दावने सचेताः

॥ १० ॥

Through His (Gods') power the sun with thunder-bolt smites *Vritra*, the cloud which dries up waters and for the sake of grain-crop and for giving pleasure to all, becoming alert releases the rays hidden like cows desiring succour.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण सीमयच्छत् ।

ईशानकृद् दाशुषे दशस्यन् तुर्वीतये

गाधं तुर्वणिः कः

॥ ११ ॥

Through the power of this alone the rivers play their roles as only He through his bolt makes them abiding. He, swift in pervasiveness and efficient in making sun and fire giving gift to man of munificence makes the ford or bottom for the thing of swift motion.

अस्मा इदु प्र भरा तृतुजानो वृत्राय वज्रमीशानः क्रियेथाः ।

गोर्न पव वि रदा तिरश्चेष्ट्यन्नर्णीस्युपां अरध्वे ॥ १२ ॥

O Almighty God, you administering the worldly affairs, pervading every thing with swiftness and possessing many powers, use the thunder-bolt only against this *Vritrah*, the cloud. You desiring rain-pours for the flow of waters rend its joints like the joint of ground with oblique bolt.

अस्येदु प्र ब्रूहि पुर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।

युधे यदिष्णान आयुधान्यघायमाणो

निरिणाति शत्रून्

॥ १३ ॥

O man, you the praiseworthy one praise with praising adorations the exploits of swiftly pervading God which are performed with perfect wisdom. When He for pervading all continues exertion, destroys those clouds, which are the enemies of rain going forward unchecked.

अस्येदु भिया गिर्यश्च दृढा द्यावा च भूमा जनुपस्तुजेते ।

उपो वेनस्य जोगुवान ओणि सद्यो भुवद्

वीर्याय नोधाः

॥ १४ ॥

Through His terror are held mountains fast and firm and the sun and the earth through the terror of creator tremble. The man who adores prasing His protection always become able to win strength.

अस्मा इदु त्यदनु दाय्येषामेको यद् वच्ने भुरेरीशानः ।

प्रेतेशं सर्वं पस्पृधानं सौर्वश्ये सुर्विमावदिन्द्रः ॥ १५ ॥

That thing of all these are which the only master of many powers asks for is given to him. The All-power God guards that active englightende man (Sushvim Etasham) who resorts to perseverance on the rise of sun which possesses the rays transmitting light.

एवा ते हरियोजना सुवृत्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।

एषु विश्वपेशसं धियै धाः प्रातर्मधु

धियावसुर्जगम्यात्

॥ १६ ॥

O Almighty God' you yoke the sun, moon etc. in the wheel of cretion cycle, The moste earnest devotees (Gotamah) perform suitable praises for you at morning. You give them knowledge endowed with various branches of learning. The man of wisdom and action may attain it direct.

सू० ३६ ॥ ऋषिः—भरद्वाजः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 36

Seer—Bharadvajah. Subjet-matter—Indrah. Metre—Tristup.

य एक इद्व्यंश्वर्षणीनामिन्द्रं तं गीर्भिरभ्यर्चि आभिः ।

यः पत्यते वृषभो वृष्ण्यावान्सत्यः

सत्वा पुरुमायः सहस्वान्

॥ १ ॥

I glorify with these adorations that Indra, Almighty God who is alone adorable God of men, who is strong, full of invigorating qualities, true, mighty, over-powring and is known maniscient (Purumayah).

तमु नः पूर्वे पितरो नर्ववाः सप्त विप्रसो अभि वाजयन्तः ।

नक्ष्त्राभं ततुरि पर्वतेष्टामद्रौघवाचं मतिभिः

शर्विष्ठम्

॥ २ ॥

Like the seven oranges of internal and external cognition our fore-fathers having perfect under standing and observing up to-date courtesies pray and praise that Almighty God who is the possessor of pervasive excellence, who makes the people cross over difficulties, who is as pure in his nature as the electricity hauing its place in the clouds, who has unviolable command, and who is very strong in geneus and intelligence.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।

यो अस्कृधोरुजरः स्वर्वान् तमा भर

हरिवो मादयध्वै

॥ ३ ॥

We, for obtaining this wealth full of grain, enriched with many heroes and men ask Indra, the Almighty God who is exalted, ever mature and the master of luminous worlds. O man of swift understanding you, for attaining satisfaction attain him. .

तन्नो वि वौचो यदि ते पुरा चिज्जरितारं आनुशुः सुम्नमिन्द्र
कस्ते भागः किं वयो दुध्न खिद्रः

पुरुहूत पुरुवसोऽसुरघ्नः

॥ ४ ॥

O Almighty God, you are praised by all, strong, subduing one, possessor of plentiful wealth and dispeller of bedevilment. You please, declare us if your devotees in previous time have attained your happiness, what is your inherent power (Bhaga) and what is vital role.

तं पृच्छन्ती वज्रहस्तं रथेष्टामिन्द्रं वेपीं वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे

नक्षते तुम्रमच्छ

॥ ५ ॥

The learned man, whose always active powerful voice seeking the favour of Almighty who is the possessor of thunder (Vajrah) and who is present in the universe (Ratha) desires to invoke Him who is swift in grasping, swift in action and the giver of swift power attain Him who is the All-pervading.

अया ह त्वं मायया वावृध्वानं मनोजुवां स्वतवः पर्वतेन ।

अच्युता चिद् वीडिता स्वौजो रूजो

वि दृढा धृषता विरिञ्चिन्

॥ ६ ॥

O self-powered and self-refulgent, moritorious Almighty God, you through your direct skill and Parvata, the thunder-bolt which is as swift mind, render into pieces the clouds which do not tend to pour, which are strong and firm.

तं वो धिया नव्यस्या शर्विष्ठं प्रत्नं प्रत्नवत् परितंसयध्वै ।

स नो वक्षदनिमानः सुवह्नेन्द्रो

विश्वान्यति दुर्गहाणि

॥ ७ ॥

O men for your sake we adore eternal powerful Almighty God with newly fashioned adoration in the pre-planned way.

He the supreme Infinite one make us overcome all the difficulties.

आ जनाय॑ द्रुहणे॑ पार्थिवानि॑ दि॒व्यानि॑ दी॒पयोऽन्तरिक्षा॑ ।

तपा॑ वृषन् विश्वतः॑ शोचिषा॑ तान् ब्रह्मद्विषे॑

शोचय॑ क्षामप॑श्च

॥ ८ ॥

O Powerful Almighty God, you illuminate the things of earth, heaven and mid-region, you please burn all those calamities (which fall on creatures) with your inflaming refulgence and burn out stability and activity of the man who is antagonist of knowledge and who always acts against good things.

भुवो॑ ज॒नस्य॑ दि॒व्यस्य॑ राजा॑ पार्थिवस्य॑ जग॑तस्त्वे॒षसं॑दक् ।

धि॒ष्व वज्रं॑ दक्षि॑ण इन्द्र॑ हस्ते॒ विश्वा॑

अ॒जु॒र्य दय॑से वि मा॒याः

॥ ९ ॥

O Unending Almighty God, you are sharp-sighted and you become the master of the man and the world celestial and earthly. O Lord, please give energy (Vajra) in my right hand, give all kinds of wisdom to me.

आ सं॒यतमिन्द्र॑ णः स्व॒स्ति शत्रु॑तू॒र्याय॑ बृ॒हती॑ममृ॒ध्राम् ।

यया॑ दा॒स॒ान्या॒र्याणि॑ वृ॒त्रा करो॑

वज्रि॑न्त॒सुत॒का नाहु॑षाणि

॥ १० ॥

O Almighty God, O master of thunder, you, for destroying our internal enemies make us equipped with that firm flourishing in exhaustible prosperity through which you make the wealth (Vritrani) having no proper use of munificence good and noble and the wealth concerned with men flourishing.

स नो॑ नि॒युद्धिः॑ पुरु॒हूत वेधो॑ वि॒श्ववा॑राभि॒रा ग॑हि प्रय॒ज्यो ।

न या अ॒दे॒वो वर॑ते॒ न दे॒व आभि॑र्या॒हि

तू॒य॒मा म॑घृ॒द्रिक्

॥ ११ ॥

O invoked by all. O creator of all, O Excellent Lord, that you, please come to us with that surpassing powers which are acceptable by all and to which neither the man deprived of meritorious qualities may have and nor the man absorbed in carnal adventures may possess. O Lord, you having your merciful eyes upon us come to us with them.

स० ३७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 37

Seer — Vasisiḥah. Subject- Matter- Indrah. Metre- Tristup.

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यवयति प्र विश्वाः
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि
सुष्वितराय वेदः ॥ १ ॥

He who is dreadful like a bull of pointed horns rules all the people alone and He is that who gives the benevolent man the wealth of the house belonging to man who is a habitue miser.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तुन्वा समये ।
दासं यच्छुष्णं कुर्यं न्यस्मि अरन्धय
आर्जुनेयाय शिक्षन् ॥ २ ॥

O ruling King, you serving him by yourself, at the time in the battle protect the men who holds the thundering weapon and as for the sake of this man who is perfect in knowledge (Arjvneva) you punishing him take into your control the man destorying goods acts, expleiter of the people and the man bad company.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सि त्रसदस्युमावः क्षेत्रसाता वृत्रहर्त्येषु पूरुम् ॥ ३ ॥

O crusher of the foe-men, you through your bold action and with all your aids, guard man who offers oblations in Yajna

and is giver of nice gifts (Vihavyam Sudasm). You protect, in acquirement of land and the battle of foes, the man who smites away a large number of foe-men and who creates fear among the wicked and the protector of people.

त्वं नृभिर्नृमणो देवशीतौ भूरीणि वृत्रा हर्यश्च हंसि ।
त्वं नि दस्युं चुमुरिं धुनि चास्वापयो दभीतये सुहन्तु ॥ ४ ॥

O king, you possess the real spirit of leader and you are as swift as the wind. You with in the Yajna destroy many obstacles. You, for protection of 'Dabhiti' the man striking foes make dacoit, the men consuming others mony, the man creating fear in the people, dead sleep for ever with suitable weapon.

तव च्यौत्नानि वज्रहस्त तानि नव यत् पुरो नवति च सद्यः ।
निवेशने शततुमाविषेपीरहं च वृत्रं नमुचिमुताहन् ॥ ५ ॥

O King, you have your fatal weapon in your hand. Yours are those very powers through which you at once, make forceful entry in ninety nine forts and the camp, the hundred they one and stay the wicked and the man binding others.

सना ता ते इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि
पुरुशाक् वाजम् ॥ ६ ॥

O mighty ruler, those of your protections in case of the benevolent person who has attained what is to be attained and who is very generous are available for ever. O vigorous one, for you strong I emply two strong men (as two guards). Let the people attain vigour and various kinds of wealth.

मा ते अस्यां सहमावन् परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरुथैस्तव प्रियासः
सुरिषु स्याम ॥ ७ ॥

O King, possessor of spirit, you have the power of men. Let us not come as offenders in the presence of yours by braking command comitting sin. You protect us through the groups of man who are not wicked and may we be your favourites among the learned men.

प्रियास इत् ते मघवन्नभिष्टौ नरौ मदेम शरणे सखायः ।

नि तुर्वशं नि याद्वै शिशीद्वतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

O Wealthy King, we people who are your friends be your favourites in concordance and prosper under your protection, You performing the daring act persuade the man controlling violence, the man of perseverance for the man who is guardian of guests.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशासं उक्था ।

ये ते हव्येभिर्वि पणौग्दाशनस्मान् वृणीष्व

युज्याय तस्मै

॥ ९ ॥

O master of wealth, you elect for the good dealing those of us who are the pronouncers of Vedic verses and in your praise shout the songs of praise and on your calls do the various dealings of business.

एते स्तोमा नरा नृतम तुभ्यमस्मद्रयञ्चो ददतो मघानि ।

तेषामिन्द्र वृत्रहत्यै शिवो भूः सखा

च शूरोऽपिता च नृणाम्

॥ १० ॥

O mighty king you are most excellent leader of all the presonalities. These groups of people concerned with us give wealth to you. You brave one in the battle for the slaughter of enemies, become the well-wishing friend of these men and also become their guardian.

न इन्द्र शूर स्तवमान उती ब्रह्मजुतस्तन्वा वावृधस्व ।

उप नो वाजान् मिमीह्युप स्तीन् यूयं

पात स्वस्तिभिः सदा नः

॥ ११ ॥

O heroic ruler, you giving inducement to people (Stavamanah) enriched with grains wisdom, in full security become stronger in body. You give us wealth and accommodation. O Ye learned men, you guard us evermore with blessings.

सू० ३८ ॥ ऋषिः—१-३ इरिम्बिठिः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः
छन्दः—गायत्री ॥

HYMN 38

Seer—1-3 Irimbithih; 4-6 Madhuchchhandah. Subject -matter -Indrah. Metre- Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं वहिः संदो मम

॥ १ ॥

O mighty ruler, for you we prepare the drink of herbacious plants, you come and drink this and sit on this seat (made of grass offered by us).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु

॥ २ ॥

O mighty ruler, Hari, the two men (priest and minister) having the knowledge of carrying out government and radiant with glow lead you forward (in your work). You hear of our vedic hymn.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

मुतावन्तो हवामहे

॥ ३ ॥

O mighty ruler, we, the mystics having the knowledge of Brahman, the Supreme Being, and blessed with offspring call and praise you, the drinker, of Soma, the juice of plants.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरकिणः ।

इन्द्रं वाणीरनुषत

॥ ४ ॥

The admirers praiser praise well the mighty ruler. The voices of theirs admire him.

इन्द्र इन्द्रयोः सचा संभिरल आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः

॥ ५ ॥

The mighty ruler, brilliant with lustres holding fatal weapon is the coordinator of two men, the priest and minister who cooperate each other and are the spokesman.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद् दिवि ।

वि गोभिरद्रिमैरयत्

॥ ६ ॥

The mighty ruler for large vision and vista raises to an excellent rank a man of greater impulse (Surya) and inspires the respected one with voices of advice.

सू० ३६ ॥ ऋषिः—१ मधुच्छन्दाः, २-५ गोवृत्त्यश्वभूक्तिनो ॥ देवता -

इन्द्रः ॥ छन्दः—गायत्री ॥

HYMEN 39

Seer—Madhuchchhandah 2-5 Gosuktyshvasuktinau.
Subject- matter, Indrah; Meter- Gayatri

इन्द्रो वो विश्वतस्पति हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः

॥ १ ॥

O men, for you people we invoke Almighty God who maintains His supremacy over all. May he alone be our gurd.

व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।

इन्द्रो यदभिनद् वलम्

॥ २ ॥

When Almighty Divinity pierces the overcasting cloud spreads the mid-region in the delight of Soma, vital vigour which shines throughout.

उद् गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः ।

अवाञ्चं नुनुदे वलम्

॥ ३ ॥

Almighty God making the hidden rays manifest for
inflaming fires of atmosphere cast down the cloudy darkness

इन्द्रेण रोचना दिवो दृढानि दृढितानि च ।

स्थिराणि न पराणुदे

॥ ४ ॥

The luminous bodies or wonderous worlds are established
and held firm by Almighty God. They so supported never
deviate from their places and courses.

अपामूर्मिर्मदानिव स्तोमं इन्द्राजिरायते ।

वि ते मदा अराजिषुः

॥ ५ ॥

O Almighty God, your strength (Stoma) moving the worlds
like water wave continuously exceeds in strength and Your
pleasant operations become manifest to all.

सू० ४० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रः; ३ मरुतः ॥

छन्दः—गायत्री ॥

HYMN 40

Seer—Madhuchchhandah. Subject-matter-1-2 Indrath
3 Maruth. Metre Gayatri

इन्द्रेण सं हि दृक्षसे संजग्मानो अर्विभ्युषा ।

मन्दू समानवर्चसा

॥ १ ॥

O man, you having your unity with God fearless seem to be
very good. O Ye meditation and devotee, you both
possessing equal splendour please the people.

अनवद्यैरभिद्युभिर्मखः सद्दस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः

॥ २ ॥

The mighty Sun (Makha) with unfallible brilliant pleasant
rays groups or celestial bodies extol the glory of Almighty
God.

आदहं स्वधामनु पुनर्गर्भत्वमैरिरे ।

दधाना नाम यज्ञियम्

॥ ३ ॥

Maruts, the souls in accordance with Suadham, the fruit of previous possessing mundane desire (Nam) again come in life (birth) through mothers womb.

सू० ४१ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 41

Seer—Gotamah. Subject—matter—Indrah. Metre—Gayatri.

इन्द्रो दधीचो अस्थिर्बुत्राण्यप्रतिष्कृतः ।

जघान नवतीर्नव

॥ १ ॥

Indrah, the sun unsurpassed, with the movements of Dadhyan, the thunder destroys the clouds as number nine crosses over all the numbers multiplied by nine till ninety.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।

तद् विदच्छर्युणावति

॥ २ ॥

The sun liking Shirah, the top point of *Ashva*, the electricity which abides hidden in clouds finds in middle region.

अत्राह गोरमन्यत् नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रममो गृहे

॥ ३ ॥

Thus the learned ones recognise the essential form of the rays of sun in the mansion of moon (The sunrays known as sushumna shines in the moon).

सू० ४२ ॥ ऋषिः—कुरुस्तुतिः (? , कुरुस्तुतिः) ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 42

Seer—Kurustutih. (Kurusutih). Subject—matter—Indrah. Metre—Gayatri.

वाचंमष्टापदीमहं नवसक्तिमृतस्पृशम् ।

इन्द्रात् परि तन्वं ममे

॥ १ ॥

I, the seer measure out (receive) the speech which has eight cases (7 cases including vacative case as eighth) and which bears nine branches of knowledge (Phonetic application of Mantras in ritualistic procedures; grammar, etymology; science of metres, Astronomy; six science of sentence, logic and philosophy and is very flexible and comprehensive from Almighty God.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।

इन्द्र यद् दंस्युहाभंवः

॥ २ ॥

O Almighty God, As you become the killer of dry clouds both the heaven and earth become powerful under your effort of attraction.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रं अवेपयः ।

सोममिन्द्र चम् सुतम्

॥ ३ ॥

O Almighty God, like a man who drinking juice of Soma pressed shakes his jaws so you with your power lifting them in space shake the sun and earth.

सू० ४३ ॥ ऋषिः—त्रिशोकः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 43

Seer—Trishokah; Subject—matter—Indrah. Metre—Gayatri.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।

वसुं स्प्राहं तदा भेर

॥ १ ॥

O Almighty ruler, you smite our foes attacking us and drive all the enemies away. Bring the desired wealth to us.

यद् वीळार्विन्द्र यत् स्थिरे यत् पर्शने परामृतम् ।

वसुं स्प्राहं तदा भेर

॥ २ ॥

O mighty ruler, you bring to me that desired wealth which has been concealed in firm place which in army is protection and which in the precipice.

यस्य ते विश्वमानुषो भूरदत्तस्य वेदति ।

वसुं स्पाहं तदा भर

॥ ३ ॥

O Indrah (the mighty ruler) bring to us that desired wealth of which plentiful given by you the men of world recognize.

५०४४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 44

Seer—Irimbithih. Subject—matter—Indrah. Metre—Gayatri.

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीभिः ।

नरं नृपाहं मंहिष्ठम्

॥ १ ॥

O men, you with praise songs adore the adorable Almighty God who is the Supreme Ruler of all mankind, leader of all controller of all men and exacted one.

यस्मिन्नुक्तानि रण्यन्ति विश्वानि च श्रवस्या ।

अपानवो न समुद्रे

॥ २ ॥

The Almighty Divinity is He to whom all the praise songs full of admirations go as the current of waters go to sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरं कृत्तुम् ।

महो वाजिनं सनिभ्यः

॥ ३ ॥

I, for His great gifts serve with invocation the Almighty God who is the supreme ruler who is successful in the preservation of world and is powerful.

५०४५ ॥ ऋषिः—शुनःशेषो देवरातापरनामा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 45

Seer-Shunahshepah. Devarataparnama. Subject-matter—Indrah. Metre-Gayatri.

अयमुं ते समतसि कपोतइव गर्भधिम् ।

वचस्तर्चिन्न ओदसे

॥ १ ॥

O mighty ruler, this man is yours. You draw him nearer as the dove goes near his mate. You care for my prayers.

स्तोत्रं राधानां पते गिर्वीहो वीर यस्य ते ।

विभूतिरस्तु सनुता

॥ २ ॥

O master of wealth, O dissimulator of learnings (Girvahah), O bold one, the praise of you whose power is pleasantly true, is due.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् बाजे शतक्रतो ।

समन्येषु ब्रवावहै

॥ ३ ॥

O mighty ruler, O lord of hundred powers, you stand up for our protection in this battle and let us agree in others too.

सू० ४६ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 46

Seer—Irimbithah. Subject-matter—Indrah ; Metre—Gayatri.

प्रणेतारं वस्यो अच्छा कर्त्तारं ज्योतिः समत्सु ।

सासहस्रं युधामित्रान्

॥ १ ॥

May we get (as our ruler) the man who leads towards gain of prosperity, who sende light to lead all powers in the battles and who quells the foe-men by fighting them.

स नः परिः पारयाति स्वस्ति नावा पुरुहूतः ।

इन्द्रो विश्वा अति द्विषः

॥ २ ॥

This mighty ruler who is saviour praised by many leads us to cross over the difficulties as a boat-man comfortably sails the passengers over river. He carries us away from enemies.

स त्वं न इन्द्र वाजैर्भिर्दशुस्या च गातुया च ।
अच्छा च नः सुम्नं नैषि

॥ ३ ॥

O mighty ruler, you honour us with wealth and lead us further by good path. You show us path to gain prosperity easily.

सू० ४७ ॥ ऋषिः—१-३ सुकक्षः; ४-६, १०-१२ मधुच्छन्दाः; ७-९ इरिम्बिठिः; १३-२१ प्रस्कण्वः ॥ देवता—१-१२ इन्द्रः; १३-२१ सूर्यः ॥ छन्दः—गायत्री ॥

HYMN 47

Secr-1-3 Sukakshah; 4-6, 10-12 Madhuchchhandah; 7-9 Irimbithih; 12-21 Praskanva; Subject-matter-1-12 Indrah; 13-21 Suryah, Metre-Gayatri.

तमिन्द्रै वाजयामसि महे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत्

॥ १ ॥

We praise the strength of Almighty God to dispel great darkness of ignorance. He is vigorous and the pourer of wealth.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।

धुम्नी श्लोकी स सोम्यः

॥ २ ॥

The Almighty God is deemed to be the giver of all gifts. He is most powerful and He rests in blessedness. He is master of wealth, symbol of all respect and endowed with generous qualities.

गिरा बज्रो न संभृतः सबलो अनपच्युतः ।

ववक्ष ऋषो अस्वतः

॥ ३ ॥

He is endowed with all powers like the bolt accompanied by thundering voice. He is vigorous, invincible, imperishable and propellant force. He holds the world.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्कोभिरर्किणः ।

॥ ४ ॥

The invokers and supplicators sing the song of Almighty God through the verses of prayers. The vedic speeches praise the Almighty God.

इन्द्र इद्वयोः सचा संमिश्र आ वचोयुजा ।

इन्द्रो वज्री हिरण्यः

॥ ५ ॥

God Almighty is the holder of thunder-bolt and He is self-fulgent. He maintaise the co-ordination between two co-operating forces (the electricity and air) which unite the speed.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद् दिवि ।

वि गोभिरदिमैरयत्

॥ ६ ॥

God Almighty for the sake of vast visibility lifted up the sun to the heavenly region. He moves the cloud with the motions of air.

आ यहि सुपुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं वहिः सदो मम

॥ ७ ॥

O God Almighty, you pervade everything. We perform Yajna. You protect this creation (Soma). You rest in my heart (Varhi).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिनी ।

उप ब्रह्मणि नः शृणु

॥ ८ ॥

O God Almighty, may two men (Hari) celebrated with spiritual knowledge and intention (the mystic and man of austerity) and who are illumined with rays of internal spirit attain you in their hearts. You hear my invocations and prayers.

ब्रह्मणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

सुतावन्तो हवामहे

॥ ९ ॥

We, the master of the vedic learnings, endowed with the attainments of mysticism (Yajna sominah) and blessed with children, invoke you, the guardian of knowledge.

युञ्जन्ति ब्रह्ममरुषं चरन्तं परि तस्थुषः ।

रोचन्ते रोचना दिवि

॥ १० ॥

The men of firm understanding (Tasthusah) unite them with God Almighty who is great, self-refulgent and all-pervading. The luminous bodies shines in the sky.

युञ्जन्त्यस्य काम्या हरी विषक्षसा रथे ।

शोणा धृष्णू नृवाहसा

॥ ११ ॥

The cosmic forces harness in the Ratha, the beautiful world of the Almighty God two *Harī*, the electricity and Air which are splendid, wonderful, unchecked, possessed of various powers and the carriers of men and things,

केतुं कृण्वन्नकेतवे पेशो मया अपेशसे ।

समुषद्भिरजायथाः

॥ १२ ॥

O God Almighty, you giving light of knowledge to world deprived of knowledge making form in the world which remains primarily formless manifest your self through the illuminating powers.

उदु त्वं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम्

॥ १३ ॥

The cosmic objects like flags bring in to vision of all that All-impelling God, who is wonderful and revealer of vedic knowledge.

अप त्पे तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।

सुराय विश्वचक्षसे

॥ १४ ॥

For the All-beholding, All-impelling Lord the constellation pass away with nights like the thieves.

अदृशन्नस्य केतवो वि रश्मयो जनां अनु ।

भ्राजन्तो अग्नयो यथा

॥ १५ ॥

The luminous rays giving His trace to the people are seen like the burning flames of fire.

तराणि विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।

विश्वमा भासि रोचन

॥ १६ ॥

O All-impelling God, you are very swift saviour and the illuminator of light. You illumine all the universe.

प्रत्यङ् देवानां विशः प्रत्यङ्हुदैषि मानुषीः ।

प्रत्यङ् विश्वं स्वर्दिशे

॥ १७ ॥

O All-impelling God, you manifest your powers in the cosmic order direct to the luminous bodies and the subjects of enlightened persons and straight to the mankind and straight to the world for showing the happiness and light.

येना पावक चक्षसा श्रुण्यन्तं जनां अनु ।

त्वं वरुण पश्यसि

॥ १८ ॥

O Ever-pure one, O Meritorious one, you behold the active man throughout mankind with that of your seeing power through which you see everything.

वि द्यौर्मेघि रजस्पृग्बृहमिमानो अक्तुभिः ।

पश्यञ्जन्मानि सूर्य

॥ १९ ॥

O All-impelling God, you making the day with night and beholding all the created worlds pervade heaven and spreading worlds.

सप्त त्वा हरितो रथे बहन्ति देव सूर्य ।

शोचिष्कैशं विचक्षणम्

॥ २० ॥

O All-impelling God, O Divine power, the seven rays carry in your (Tva) world (Ratha) wondrous light of luminous rays.

अयुक्त सप्त शुन्ध्युवः सरो रथस्य नृप्यः ।

ताभिर्याति स्वयुक्तिभिः

॥ २१ ॥

The All-impelling God yokes seven elements (Resolution, differentiation and five rare Tanmatras known as prakriti vikritis) in this beautiful *Ratha*, the world. These maintain the continuity of this (Naptryah),. With these and with His schemes He pervades it.

सू० ४८ ॥ [ऋषिः—१-३ (?); ४-६ उपरिबभ्रवः सर्पराज्ञी वा ॥
देवता—१-३ (?); ४-६ गौः ॥ छन्दः—गायत्री ॥]

HYMN 48

Seer—1-3 (?); 4-6 Uparibabhravah; Sarparajniva.

Subject-matter-1-3 (?); -6 Gauh. Metre-Gayatri.

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः ।

अभि वृत्सं न धेनवः ॥ १ ॥

The voices of prayers spreading in all directions and pouring the flow of vital strength like cows towards their calf reach God Almighty.

ता अषन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः ।

जातं जात्रीर्यथा हृदा ॥ २ ॥

As the mothers embrace their born child by heart, so those pure, perfect (in meaning) touching prayers with vital strength reach the Almighty God.

वज्रोपवसाध्यः कीर्तिप्रियमाणमाबहन् ।

मह्यमायुर्धृतं पयः ॥ ३ ॥

The fame which is to be attained through strength and vigour (Vajra) and the purities should bring corn (Ayuh) ghee and milk to me kill the time I am to die.

आयं गौः पृश्निरक्रीदसदन्मातरै पुरः ।

पितरै च प्रयन्त्स्वः ॥ ४ ॥

This ~~sun~~ rotating on axis revolving (the earth) moves taking the atmosphere and earth and spreads its light.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।

व्यख्यन्महिषः स्वः

॥ ५ ॥

As the expiration from breath the light of sun spreads in the world. This grand sun illuminates the space.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्नियत् ।

प्रति वस्तोरह्यर्भिः

॥ ६ ॥

This sun shines throughout thirty Muhurtas and throughout the days. The speech (known as Sauri Vak) rest in it.

सू० ४९ ॥ [ऋषिः—१-३ (?); ४, ५ नोषाः; ६, ७ मेध्यातिथिः ॥

देवता—इन्द्रः ॥ छन्दः—१-३ गायत्री; ४-७ बार्हतः प्रगाथः (समा-बृहती + विषमा-गतोबृहती) ॥]

HYMN 49

Seer-1-3 (?); 4, 5 Nodhah; 6, 7 Medhyatithih. Subject-matter-Indrah. Metre-1-3 Gayatri; 4-7 Varhatah Pragathah Sama Brihati-(Visama Satobrihati).

यच्छुका वाचमारुहन्तर्निक्षं सिषासथः ।

सं देवा अमदन् वृषा

॥ १ ॥

When the men endowed with spiritual power mount on the vedic speech or the syllabus Aum enter the internal space within their hearts. The vital airs and Vrisha, the soul enjoy pleasure.

शक्रो वाचमघृष्टायोरुवाचो अघृष्टुहि ।

महिष्ठ आ मददिवि

॥ २ ॥

O man, you endowed with spiritual power grasp the meaning of vedic speech which is the speech of invincible highly praiseworthy God. Becoming great (in attainments) enjoy blessedness within the state of salvation.

शक्रो वाचमघृष्टुहि धामधर्मन् वि राजति ।

विमदन् बहिर्गामरन्

॥ ३ ॥

O man, you 'endowed with spiritual power grasp vedic speech and knowledge as such a man alone may shine in the true knowledge of name, birth and locality (Dham Dharman) and enjoying the Divine happiness attain highest states of greatness (Varhi).

तं वो दस्ममृतीषहं वसोमैन्दानमन्वसः ।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नैवामहे ॥ ४ ॥

O man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power as the cows in the stall low to their calves.

युधं सुदानुं तर्विषीमिरावृतं गिरिं न पुरुभोजसम् ।

क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ ५ ॥

We ardently ask self-refulgent bounteous God who is covered with his might and like mountain is endowed with plentiful protective powers, for wealth full of corn, blessec with cows and brought in hundred fold and thousand fold.

तत् त्वां यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।

येना यतिभ्यो भुगवे धनं दिते येन प्रस्कण्वमाविथ ॥ ६ ॥

O Almighty God, I for the remembrance of previous birth's activities ask you for that favour and that knowledge through which you establish the man of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possessed inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवं ।

सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥ ७ ॥

O Almighty God, that is the most powerful strength of yours through which you make the vast space and produce mighty waters therein. Even now and for ever, is unattainable that great power of which the whole world speaks loud.

सू० ५० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः
प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 50

Seer—Medhyatithih. Subject-matter-Indrah. Metre-
Barhtah Pragathah (Brihati Satobrihati).

कन्नव्यो अतुसीनां तुरो गृणीतु मर्त्यैः ।

नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥ १ ॥

How can a mortal being of recent world tell entirely the function, qualities and nature of God who gives force to the cycles of the creation? Did not the men describing His greatness and mighty power (in prayers) attain His happiness ?

कदु स्तुवन्त ऋतयन्त देवतु ऋषिः को विप्र ओहते ।

कदा हवै मधवन्निद्र सुन्वतः कदु स्तुवत आ गमः ॥ २ ॥

How do the men adoring and translating in to action the righteousness attain you, O mighty God, who, the wise one among the persons enlightened, as a seer try to understand you through the process of reasoning? O master of all wealth when you attend the call of the man who performs Yajna. When you come to the devotee praying you?

सू० ५१ ॥ ऋषिः—१, २ प्रस्कन्वः; ३, ४ पुष्टिगुः ॥ देवता—इन्द्रः ॥

छन्दः—बार्हतः प्रगाथः (विषमा- बृहती + समा-सतोबृहती) ॥

HYMM 51

Seer—1, 2 Praskanvah; 3, 4 Pushtiguh. Subject-matter
-Indrah. Metre-Barhatah Pragathah (Vishama-Brihati Sama
Satobrihati).

अभि प्र वः सुरार्धसमिन्द्रमर्च यथा विदे ।

यो जरितृभ्यो मधवा पुरुवसुः सहस्रेणैव सिधति ॥ १ ॥

O man, you accept well-adoroable Almighty Divinity and worship Him as He is, He who is the Master of Yajnas and

possessor of plentiful localities bestows for ever thousand-fold gift to the men praying Him.

श्रतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाञ्छुषे ।

गिरिरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥ २ ॥

Like the master of hundred hosts He with his surpassing power controls all and gives (Vritrani) the wealth for man of munificence. Like the moistures of cloud the gifts of this all-protecting one fulfils the desires of all.

प्र सु श्रुतं सुरार्धसमर्चो अक्रमभिष्टये ।

यः सुन्वते स्तुवते काम्यं वसु सहस्रेणैव मंहते ॥ ३ ॥

O man, worship eminent praiseworthy powerful God for attaining your desired ends. He delivers desired richness for the man resorting effort and for adorer in thousand ways.

श्रतानीका देतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।

गिरिर्न भुज्मा मघवत्सु पिन्वते यदी सुता अमन्दिषुः ॥ ४ ॥

The great desires or wills of this Alimighty God like the arms hundred points unsurpassed. He like clouds pours the things of enjoyments on the man who perform Yajna (Maghavanah) when the devotees like offsprings please Him with prayers.

स० ५२ ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 52

Seer—Medhyatithih. Subject- matter- Indrah. Metre -Brihati.

वयं ये त्वा सुतावन्त आपो न वृक्तबर्हिषः ।

पवित्रस्य प्रसवणेषु वृत्रहन् परि स्तोतार आसते ॥ १ ॥

O destroyer of intellectual darkness, we blessed with children and free from nescience and violence sit in communion of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं वृषाण ओक आ गम इन्द्र स्वन्दीव वंसगः ॥ २ ॥

O All-abiding God the men adoring you call you in a lovely place in this created world. When will you like thirsty one come to devotee (Sutam) in his home as the thundring cloud which gives things of enjoyment.

कर्णैर्मिष्टृष्णवा धृषद् वाजं दर्शि सद्दक्षिणम् ।

पिशङ्गरूपं मघवन् विचर्षणे मधू गोमन्तमीमहे ॥ ३ ॥

O All-beholding All conquerring, Almighty God, you defeating the tendencies of ignorance by the learned men give thousand-fold powers. We ask you for yellow-metaled wealth enriched with cows.

सू० ५३ ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 53

See—Medhyatithih. Subject matter—Indra—Metre Brihati.

क ई वेद सुते सत्त्वा पिबन्तं कद् वयो दधे ।

अयं यः पुरो विभिनत्स्योजसा मन्दानः शिप्रयन्वसः ॥ १ ॥

who does know Almighty God protecting everything simulteneously in this world and what power, knowledge and support He does have ? This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissoultion (Andhash) demolishes the worlds.

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।

नर्किष्ट्वा नि यमदा सुते गमो महाश्वरस्योजसा ॥ २ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked O Lord, None in this world can check and bind you. You great one with your power pervade all and give persistence to all.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मयवां शृण्वद्वयं नेन्द्रो योषत्या गमत् ॥ ३ ॥

If powerful God Almighty who is strong, unconquered, firm and prepared for His wondrous feat accepts the prayer of devotee does not stand aloof but comes to him.

सू० ५४ ॥ ऋषिः—रेभः ॥ देवता—इन्द्रः ॥ छन्दः—१ अतिजगती; २,

३ उपरिष्टाद् बृहती ॥

HYMN 54

Seer—Rebhah. Subject-matter—Indrah. Metre-1, Atijagati; 2,3 Uparistad Brihati.

विश्वाः पृतना अभिभूतरं नरं सज्जस्ततश्चुरिन्द्रं जजनुश्च राजसै
कृत्वा वरिष्ठं वरं आमुर्निमुतोग्रमोजिष्ठं
तवसै तरस्विनम् ॥ १ ॥

The people of the nation, united together for the sake of assuming the helm of affairs of administration make and declare as ruler the man who over-powers all the foeman, who is most competent in dealing with the affair with his wisdom, who is able to kill the enemies, who is vigorous, powerful, strongest and quick (in decision).

समी रेभासो अस्वरभिन्दुं सोमस्य पीतये ।
स्वर्षिति यदौ वृधे धृतव्रतो ह्योजसा समुतिभिः ॥ २ ॥

When this man pledged with the security and progress of people becomes possessed with venture and means of succour the learned men call this mighty master of pleasure for drinking the juice of the plant.

नेम नेमन्ति चक्षसा मेघं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥

O man, the man of learning who possess splendour and are free from all a deccits and swift in deeds and thought, who

for your good can whisper the thing in ear bow down to the ruler who is the leader of country and the pourer of happiness with praises and vision.

सू० ५५ ॥ ऋषिः—रेमः ॥ देवता—इन्द्रः ॥ छन्दः—[१ मति जगती;
२, ३] बृहती ॥

HYMN 55

Seer—Rebhah. Subject-matter-Indrah. Metre-1.
Atijagati; 2-3 Brihati.

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो वर्तते राये नो विश्वा
सुपथा कृणोत वज्री

॥ १ ॥

I pray again and again the God Almighty who always holds all the strength, unconquerable, adorable with praises and prayers, worshippable object of Yajna and who is pervading every-where. May he, the mighty one, make all our path's good for attainment of wealth.

या इन्द्र भुज आभरः स्वर्वा असुरेभ्यः ।

स्तोतारमिन्मघवस्य वर्धय ये च त्वे वृक्तवर्हिषः ॥ २ ॥

O Almighty God, you are All-bless and the chief aim of Yajnas. You whatever thing give for Asuras, the fires of Yajnas strengthen this devotee of Yours and flourish them who are pledged with Yajnas.

यमिन्द्र दधिषे त्वमथं गां भागमव्ययम् ।

यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पुनौ ॥ ३ ॥

O Almighty God, whatever inexhaustible praiseworthy wealth, cow and horse etc. you keep assigned to give please bestow upon that Yajmans who performs Yajna and gives remuneration to priests and not wicked hoarder.

सू० ५६ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् (? ;

पङ्क्तिः) ॥